PREFACE

This paper is the result of two and one-half months' field work among the Washo Indians of California and Nevada supported by the Department of Anthropology of the University of California and the Woodrow Wilson Foundation. In it I have tried to describe the religious beliefs and ritual activities of the Washo as they can be examined today. Where possible I have attempted to reconstruct the aboriginal patterns and trace the course of change between these two points in time.

A second purpose has been to supplement the culture element distribution lists prepared by Omer C. Stewart in 1936 (Stewart 1941). In a number of instances his findings were at variance with those of Smith, whose notes Stewart incorporated; I have been able to resolve some of the differences between Stewart and Smith. Where my own research has led me to disagree with the statements in the culture element distributions I have discussed the problem. In general my own work simply expands the rather sparse descriptions of the element lists (Stewart 1941, pp. 366-418). The culture element distribution list numbers which refer to traits dealt with in the various sections are indicated in parentheses following the headings. Where a trait or complex is dealt with in detail it is indicated by parentheses in the text. Statements not otherwise attributed are the result of my own field work.

I am indebted to Mr. W. L. d'Azevedo, who encouraged me to carry on field work among the Washo and who has made his own field notes and knowledge available to me. I have indicated information attributable to d'Azevedo by placing his name in parentheses in the text; where his name appears with a date, the reference is to a work published by him.

I also wish to express my thanks for the suggestions made by J. H. Rowe, R. F. Millon, and D. M. Schneider, who read this article before it went to press, and to acknowledge the final reading given the manuscript by the late A. L. Kroeber.

In addition, my thanks are owed to Mr. Frank Yapparagari, Mrs. Juanita Schubert, and Mrs. Lois Buck of Gardnerville and Minden, Nevada, to Mr. Richard Shulter of the Nevada State Museum in Carson City, Nevada, and to Mrs. E. M. Keenan of Paradise, California, who assisted in various ways in the progress of the investigation. Last, to the various members of the Washo tribe, who with patience and good humor bore the probing into their lives, my deepest gratitude.

James F. Downs

[Introductory, P. iii]

[P. 365, B]

4:Downs E-5 (no date) 1961 NT20 Washo NT20

WASHO RELIGION

BY

JAMES F. DOWNS

INTRODUCTION

the withering rationalism of civilization the religion of the Washo has simply altered and expanded to serve the Washo in new situations.

In this work I take the broadest possible definition of religion, conceiving it as any institutionalized activity or attitude which reflects the Washo view of the cosmos. In so doing I have included a number of categories which may not generally be considered suitable for inclusion under the heading of religion. Stewart, for instance, includes shamanism, curing, special powers of shamans, miscellaneous shamanistic information, guardian spirits, destiny of the soul, ghosts or soul, and jimsonweed. My own work includes some of these specifically, incorporates some under other headings, and treats a number of subjects not included in the list given above.

The reason for this approach is practical rather than theoretical or philosophical. As anthropological definitions of religions are extremely varied and the activities described as religious under various definitions cover a greater or narrower range, it seems valuable to include as many activities as possible in a purely descriptive work.

The goal of this paper is to make as much information as possible about the religious and ritual activities of the Washo available to scholars who may be interested in religion. The inclusion of as many fields of activity as possible permits them to select information which they feel pertinent to their interests.

Wherever possible I have tried to include direct quotations from informants as well as information about their behavior and attitudes, so that my own interpretations and conclusions can be examined by others in light of the information on which they are based.

Statements made by informants are indicated by quotation marks. I did not have a recording device available and did not attempt to record entire interviews verbatim. However, whenever informants indicated that they considered their statements important I took them down word for word. If I felt some passing remark to have significance, I asked the informant to repeat it and often read it back to him for verification. Other stories, particularly those of a mythological nature, or semilegends, or experiences which were important to individual informants, were repeated voluntarily on almost every occasion of our meeting. Whenever statements are presented in quotation marks the material was gathered in this manner.

This paper contains material from a number of sources. Statements of fact or interpretations taken from published anthropological or historic works are indicated by citations in the customary manner. Information based on conversations or other private communications with other investigators is so designated. All statements of fact which are not credited to these two sources are taken from my own field notes and represent statements of my informants.

PREFACE

This study was approved in essentially its present form in April, 1962, as a Master's thesis by the University of Utah. Financial aid was provided by a Graduate Fellowship from the National Science Foundation, and is acknowledged with gratitude. The data were collected in the field from June to September of 1961 from informants representing all major sections of Washo territory. My major Washo informants were Hank Pete, Bertha Holbrook, George Snooks, and Clara Frank of Dresslerville Colony in Nevada and Roy James of Woodfords, California. In addition, Susie Dick, Richard Barrington, Earl James, Don James, and Tom Barber were helpful.

Several other residents of Douglas County, Nevada and Alpine County, California aided my study. They were Harry Hawkins, Mr. and Mrs. John Fettic, Grant Merrill, Ruth Kelly, Earl C. Brennen and Grover Krick. Special thanks are extended to Grace Dangberg of Minden, Nevada for advice and the use of her Washo ethnographic notes and photographs made from 1917 through 1919. Juanita Schubert of Minden, Nevada and Margaret Wheat of Carson City, Nevada shared with me their extensive experience in the area.

Professors Gordon L. Grosscup, B. Jack White, and Robert Anderson have helped me to refine this study. The advice and criticism of Warren L. d'Azevedo over the whole range of my research has been of great benefit.

7:Freed E-5 (1952-1957)1960 NT20 Washo NT20

[P.349, B]

CHANGING WASHO KINSHIP

BY

STANLEY A. FREED

INTRODUCTION

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In the summers of 1952 and 1953, an attempt was made to add to the data on aboriginal Washo culture; during the last two, in the summer of 1956 and the winter of 1956-57, Washo social structure and kinship terminology were intensively investigated to determine if they had changed appreciably as a result of white contact. My wife assisted me on these last two trips.

I am indebted to a number of people for their help and encouragement. Professor Edward Norbeck, chairman of my thesis committee, introduced me to the study of kinship and has closely guided both my field research and the writing of this report. Professor David M. Schneider pointed out to me the usefulness of the role concept in the study of kinship and social structure. The hypothesis here proposed to account for the Washo kinship data was derived from the articles by Schneider and Homans (1955) and Schneider and Roberts (1956) and was elaborated and discussed in several long conversations with Dr. Schneider. Professor Mary R. Haas read the manuscript several times and offered a number of suggestions and criticisms. My thanks are also due Professor Josephine Miles and Martin A. Baumhoff, who read and criticized the manuscript. Professor Evelyn A. Fix suggested the statistical analysis used in this study, and the section on statistics was written under her supervision. Any errors of calculation or interpretation are, of course, the responsibility of the author. Unless otherwise noted, Washo words are written in a phonemic system developed for Washo by William H. Jacobsen, Jr., who did his work under the Survey of California Indian Languages, Department of Linguistics, University of California, Berkeley. Mr. Jacobsen advised me on all linguistic matters. The field research was supported by the Department of Anthropology, University of California, Berkeley.

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The authors wish to acknowledge an indebtedness to a number of persons and institutions who have aided their work. Four of the contributors recall with gratitude the encouragement given to their first field projects by the late professors A. L. Kroeber, E. W. Gifford and R. H. Lowie. The atmosphere of excitement and dedication these men brought to the tasks of basic ethnographic research, and their unflagging interest in the cultures of western North America, were communicated to any student who chose to do field investigation in this region. Robert F. Heizer and Omer C. Stewart have continually made the results of their own extensive studies available, and represent an exemplary tradition of scholarship through their generous sharing of quantities of unpublished data with serious students. We wish also to thank Grace Dangberg and Juanita Schubert who, as permanent residents of Carson Valley in Nevada, have maintained continuing interest in local anthropological problems and have assisted many of those who came to study there. James W. Calhoun, Director, and Richard Shutler, Curator, of the Nevada State Museum in Carson City have made the facilities and collections of this center available to visiting scholars. The consistent cooperation of the staff of the Carson Indian Agency at Stewart, Nevada, has also been an important aid to research.

A special note of appreciation is extended to William H. Jacobsen, Jr. of the University of Washington who has given unstintingly of his time and expert knowledge of the Washo language. His phonemic system has been used by most of the contributors to this volume, and his forthcoming dictionary of the Washo language is eagerly awaited as a much needed reference work. The editor also wishes to acknowledge the aid of the Bollingen Foundation and the University of Utah Faculty Research Fund which has done much to facilitate the presentation of these collected papers.

Finally, we wish to dedicate this volume to the Washo Tribe of California and Nevada, and to all those individuals who have cooperated with us to make our field work among them a rich and rewarding experience. Such experiences are not easily forgotten and will, for many of us, lay the basis of a lifelong friendship and undiminishing concern for the tenacious Washo people.

Warren L. d'Azevedo
University of Pittsburgh
November, 1962.

A RECONSTRUCTION OF ABORIGINAL WASHO SOCIAL ORGANIZATION[1*]

by Stanley A. Freed

The reconstruction of aboriginal Washo social structure presented here is based upon the publications of earlier investigators and upon data that my wife and I collected in the course of about six months' field work in the summers of 1952, 1953, 1956 and the winter of 1956-57. The major sources on aboriginal Washo social organization are: Barrett (1917), Curtis (1926), Kroeber (1907; 1917), Lowie (1939), and Siskin (1941). Our field data consist principally of interviews with 70 informants who ranged in age from 10 to over 80. Genealogical data, kinship terminology, census material, and brief life histories were collected from all informants. The testimony of our older informants regarding aboriginal conditions and the earlier published reports almost always agree, and thereby make possible a reconstruction of aboriginal Washo social organization that is probably relatively sound. The changes in Washo social structure since aboriginal times will be mentioned here, but a discussion of the probable causes of these changes has been omitted because such an analysis has appeared in an earlier paper (Freed, 1960).

In addition to a description of kinship terminology, residence rules, marriage patterns and other customary categories of analysis of social organization, this paper will attempt to describe role behavior among kinsmen in aboriginal times. This description is based on data from role profile tests taken by 47 Washo in the winter of 1956-57, and therefore pertains to modern role behavior (Freed, 1960, 365-70). The degree to which these patterns of modern role behavior resemble those of aboriginal times cannot be determined with any certainty because the published sources contain virtually no information on role behavior; also, attempts to elicit statements of aboriginal role behavior from elderly informants were unproductive. However, it is possible to make a tentative estimate of the degree to which modern and aboriginal role behavior resemble each other on the basis of a general appraisal of Washo acculturation. The Washo are still a recognizable group; they speak their own language; and, in modified form, they practice a number of aboriginal culture patterns (Freed, 1960). For these reasons we can assume that role behavior among the modern Washo gives some indication of aboriginal role behavior.

Kinship Terminology

The kinship terminology of the aboriginal Washo may be established with relative confidence because the terminologies collected by Kroeber (1907; 1917) and Lowie (1939) not only agree closely with each other but also with

*Notes are at ends of papers.

the terminological system used by the majority of the modern Washo. The terms are listed in Table 1. A diagram of the consanguineal kinship system is given in Fig. 1. The morphophonemic analysis of the kinship terms in Table 1 is based on unpublished work made available by Jacobsen. In the first column, the numbers assigned to each term are the same as the numbers used in Fig. 1; the English translation of the Washo term appears in the second column; the singular form with the first person possessive prefix is listed in the third column; and the fourth column gives the morphophonemically basic form of the stem. Almost all kinship terms require the use of a possessive prefix, even if the possessor is indicated by a preceding noun or independent pronoun. A hyphen preceding the stem in Table 1 indicates that a possessive prefix is always necessary.

The Washo call all cousins older or younger sibling depending upon whether ego's parent is older or younger than the parent of ego's cousin. Kroeber (1917) states that cousins are called older or younger brother, in accordance with their own ages rather than the ages of their parents. This statement was checked with a number of older informants; they all agreed that the terms used for cousins depend upon the ages of parents and parents' siblings rather than upon the ages of ego and his cousins. Jacobsen (1958) supports our interpretation. There is, however, a tendency on the part of the younger Washo to call their cousins older or younger siblings depending upon their own age and the ages of their cousins rather than upon the ages of the parents. Another tendency among present-day Washo is to make a terminological distinction between siblings and cousins by using for cousins the terms numbered 12, 13, 14, and 15 in Table 1. Thirteen of our informants made this distinction for some or all of their cousins. This terminological usage is not confined to the young but occurs among older people as well. However, it appears to be a relatively recent change that stems from acculturation rather than a pre-white usage (Freed, 1960, 360).

In the first ascending generation, there are six distinct terms for father, father's brother, father's sister, mother, mother's brother, and mother's sister. Husbands and wives of aunts and uncles are not considered relatives, a point upon which all our informants were quite definite. According to both Lowie (1939) and Siskin (1941), mother's sister's husband is called by the same term as father's brother and father's brother's wife by the same term as mother's sister. This, however, was true only when two brothers married two sisters, as occasionally happened. Lowie and Siskin may have obtained their information from the descendants of such a marriage. The younger Washo tend to use a single term for mother's brother and father's brother. This usage, however, is not widespread; it occurs only three times in our sample of 70 people.

Residence Rules

Residence rules were established from the published reports, the statements of our older informants referring to aboriginal times, and the census data and brief life histories provided by our group of 70 informants. Lowie reports that residence was matrilocal until the death of the wife's parents, when the couple moved. Another of his informants says that residence following marriage could be either matrilocal or patrilocal with a slight preference for the former (Lowie, 1939, 308). Curtis reports initial matrilocality of a few weeks, after which the couple went to the husband's family. Many couples lived in either place alternately (Curtis, 1926, 97). On the basis of the information given by Lowie and Curtis, Washo residence is therefore bilocal with a tendency toward initial matrilocality.

Our informants report three kinds of residence: patrilocal, matrilocal, and neolocal. According to our older informants, no compelling rule governs the choice of residence. Most people spend the greater part of their lives near the parents or other close relatives of the husband or wife; neolocal residence occurs, but is usually of short duration and therefore relatively unimportant. Neolocal residence is reported as frequently by our older informants as by our younger ones, indicating that neolocal residence is not a recent innovation. Our data do not support a tendency toward initial matrilocality. Of 48 marriages reported by our informants, 17 were initially matrilocal. Since only three kinds of residence choices occur, on the basis of chance one-third of them would be matrilocal. The 17 initially matrilocal residence choices that occurred in the sample of 48 marriages do not differ sufficiently from the 16 that would be expected from chance alone to suggest a tendency toward initial matrilocality.

It is not entirely clear whether or not data from the modern Washo indicate that changes have occurred in Washo residence patterns since aboriginal times. I believe that none have occurred -- that the apparent differences between the reports of Lowie and Curtis and the data collected by my wife and myself arise from differences in field procedure. Lowie and Curtis interviewed only a few people, whereas we interviewed many. Residence data gathered from a large number of people will show greater variability than the normative statements of a few informants, especially in the absence of a compelling rule. Modern Washo residence is best described as bilocal, and probably no change has occurred since aboriginal times (Freed, 1960, 360-1).

THE PERSISTENCE OF ABORIGINAL CEREMONIES AMONG THE WASHO INDIANS[1]

by Stanley A. and Ruth S. Freed

In the 1950's the Washo were observing, in modified form, five of their six aboriginal ceremonies. These were the ceremonies at birth, girl's puberty, death, the shaman's curing rite and the annual pinenut dance. The dance and ceremonies before a war party set out and after its return apparently disappeared shortly after the beginning of permanent white settlement due to the suppression of warfare by whites.[2] Of the five surviving ceremonies, three were rites of passage regularly observed whenever circumstances made them appropriate: the ceremonies at birth, girl's puberty and death. These three ceremonies give every indication of surviving for the foreseeable future. The other two ceremonies, the pinenut dance and the shaman's curing rite, appear to be on the verge of extinction. The annual pinenut dance had already essentially disappeared by 1952; and the shaman's curing rite probably will have disappeared by the early 1960's. This paper will describe the five ceremonies that have survived into the 1950's and will discuss possible reasons why three seem capable of survival while two are on the point of disappearance.

The descriptions of aboriginal Washo ceremonies are reconstructions based on the testimony of our informants and on earlier published reports. Hank Pete claimed he was born in 1882; Bertha Holbrook said her year of birth was 1885. Nancy Emm did not give her age but she appeared to be as old as Holbrook. Mooney (1928, 20) considers 1845 as the end of the aboriginal period in the region; the first permanent white settlement was in 1851. This means that when our informants were children some Washo were still living who were familiar with the relatively undisturbed Washo culture. Hank Pete's grandmother was alive when he was a boy, and he apparently learned a good deal from her. The most useful sources on aboriginal Washo ceremonies are Curtis (1926), Lowie (1939), and Stewart (1941). Cartwright (1955) has described a modern girl's puberty dance; Freed and Freed (1963) have described the shaman's curing rite.

The Washo may have had an annual mourning ceremony but the evidence for its existence is scanty. Barrett (1917, 9) states "... there is an annual mourning ceremony, or 'cry,' accompanied by a big feast." He gives no further details. Curtis (1926, 97) reports "Annually there was a memorial ceremony which appears to have closely paralleled the California rite. Objects were burned while the people wailed, and a feast was provided by the chief. Effigies of the lamented dead are said to have been burned, as in

[1] [2] [footnotes appear on p. 39 -- Analyst]

172
226
[412]
[484]
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"A permanent bedrock mortar was near each camping site . . . portable property was scanty. It was a hard climb from the valley to the lake and the Washo took mainly bows and arrows, a mano and metate, a few necessary baskets and their fish harpoons. . . . The fish were speared from a fish blind. . . . At a suitable place on a stream the Washo would build a stone dam fine enough to catch everything except small minnows."

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226
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[223]

One thing to note here is that the Washo were stream fishers. They never went out onto the lake with rafts or boats of any kind and they never used a hook and line from the shore.[3] The hook and line is reported for stream fishing, but was not nearly as important as spearing and netting. The balsa boat was used on Washoe Lake to drive young ducks, but was never taken to Lake Tahoe.

The d'Azevedo Survey

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In 1955 and 1956 d'Azevedo collected the names and descriptions of 249 habitation sites and geographical locations in the extended territory used by the Washo. Though not published, much of this information has been made available through the files of the California Archaeological Survey at Berkeley, and the present writer has made frequent reference to an unpublished manuscript (d'Azevedo, 1956) containing this material.

[311]
[823]
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The survey is similar to Freed's survey for Lake Tahoe except that it presents a systematic coverage of Washo land-use and knowledge of terrain, rivers, lakes and natural resources over an area of about 13,000 sq. mi. This knowledge is so intricately woven into Washo folklore and mythology that a long tenure in this region is indicated for them. Furthermore, it would appear that the territorial "boundaries" now designated for the Washo ignore large areas in California which they at least shared with the Miwok and Maidu, and areas to the east which were shared with the Paiute.

The Heizer and Elsasser Survey

Heizer and Elsasser (1953) reported on 26 sites in their archeological survey of the high Sierras in the vicinity of Lake Tahoe. Two similar yet distinct archeological complexes were seen in the materials from their survey -- Martis and Kings Beach. The Martis complex type site is Pla-5 in Martis Valley, along Martis Creek, about 5 mi. northwest of Lake Tahoe.

[3] [footnote appears on p. 93 --Analyst]

SOME ASPECTS OF WASHO LIFE CYCLE

by John A. Price

121

The intent of this paper is to present a descriptive report of practices concerning birth, puberty, marriage, and death among the Washo as they have been reconstructed through elder Washo informants after more than a century of contact with whites.

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The author is indebted to Grace Dangberg of Minden, Nevada, for the extensive use of her unpublished field notes. Miss Dangberg worked among the Washo between 1917 and 1920, sponsored in part by a University of [128] California research grant. Miss Dangberg was the major contributor to the section on childbirth, although the author is responsible for the analysis and 114 interpretations throughout the paper. 1/1 The author worked among the Washo 122 in the summer of 1961, supported by a National Science Foundation Graduate Fellowship.

Childbirth

843

513 A pregnant woman (dawáka·ši?) must avoid sleeping flat on her back
845 for this will, according to some, cause her to have twins or problems in delivery. She must be careful to turn from side to side frequently.

841

843 A pregnant or menstruating woman should never touch or cast her
784 shadow on bows and arrows or rabbit nets. This is one reason why bows
[224] and arrows were hung up out of the way. It was a practice for these women to stay away from hunters.

843 Except for these proscriptions the pregnant woman continued her normal daily activities and worked until a few hours before delivery. With
[162] a multitude of tasks the Washo woman was always busy, but when the child
[621] arrived she stopped all normal work for a period of weeks. The attention of her small community of from 15 to 50 people, in about two to seven dwellings, was then focused upon her, her husband, and the child.

844 When a woman was about to be delivered she left camp and retired to a place nearby where a temporary shelter and bed had been prepared for her by her mother or an old woman who acted as a midwife (demedugétiyi?). The bed was made in a shallow trench about as long as the woman. The ground was heated by raking hot earth into it. This layer of earth was covered with

1/1 [footnote appears on p. 114 -- Analyst]

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20

PREFACE

A CULTURE-ELEMENT SURVEY consuming four months among the Northern Paiute and Washo in 1936 and another one among the Ute, Goshute, and Southern Paiute in 1937–1938, for the University of California, prepared me for this study. Among the Ute, I attended three peyote meetings, gaining information that way and also in other ways concerning the peyote cult. I incorporated the material in a paper entitled Ute Peyotism, accepted for publication by Anthropos. The chance encounter in a Ute peyote meeting at Randlett, Utah, with Ben Lancaster, who introduced peyote to the Washo and the Northern Paiute, and Sam Dick, his first convert and principal assistant, facilitated subsequent research.

My first experience with Washo-Paiute peyotism was made possible by Dr. S. F. Cook, who invited me in July, 1938, to accompany him on a field trip. On that expedition we talked of peyote with Indians from Reno to Bishop, and made fruitless inquiry concerning it from Bishop, around the southern Sierra Nevada, to Yosemite. We were fortunate in being able to attend a peyote meeting conducted by Sam Dick near Mono Lake. As a result of that short visit in July, which revealed the possibilities of more intensive study, I received a grant from the University of California to allow me to spend five weeks, beginning October 14, 1938, among the Washo and Northern Paiute. The greater part of the data in this monograph was obtained at that time. It was then I attended another peyote meeting, conducted by Ben Lancaster at Carson City.

I wish especially to thank Dr. A. L. Kroeber and the other faculty members of the Department of Anthropology of the University of California who made possible the field work upon which this study is based. Special appreciation for assistance and hospitality is due Miss Alida C. Bowler, Superintendent of the Carson Indian Agency, and Indian Service employees who assisted me on innumerable occasions. To my Indian informants I owe a considerable debt, for they gave freely of their time and information.

Much assistance and encouragement have been received from several colleagues who have patiently listened as I expounded my views or who have read and criticized parts of my manuscript. Besides my dissertation committee comprising Professors A. L. Kroeber, Carl O. Sauer, and R. L. Olson, I owe thanks to Professors J. Gilbert McAllister and George Engerrand, of the University of Texas, Professor R. H. Lowie and Dr. T. D. McCown, of the University of California, and Dr. Homer G. Barnett, of the University of Oregon; and to Dr. Demitri Shimkin for placing at my disposal material concerning peyotism among the Wind River Shoshone and has otherwise aided me through stimulating discussions.

I also wish to thank the following ethnographers who supplied data for the peyote element distribution list in Appendix II: J. Gilbert McAllister, Weston La Barre, E. Adamson Hoebel, John A. Noon, Erminie W. Voegelin, Alexis A. Praus, Fred Voget, Demitri Shimkin, and Carling Malouf.

Mrs. C. A. Block, Editorial Assistant, Anthropology Department, University of California, worked over the manuscript several times and her invaluable assistance is greatly appreciated. My wife, Lenore, has given editorial and stenographic aid.

O. C. S.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20 ●

APPENDIX II. PEYOTE ELEMENT DISTRIBUTION LIST

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The distribution list in this section was first devised upon the basis of experience with Ute peyotism and a study of published literature on the peyote cult generally.[*] The published accounts of the cult, however, did not contain the detailed information necessary to answer all the points raised, and so a blank copy of the list and a request to fill it out were sent to several ethnographers known to have attended peyote meetings. The response was most gratifying, time and knowledge being given freely. The locations of the tribes represented in the element list are indicated on map 2.

SYMBOLS USED IN THE ELEMENT LIST

+	Element present	( )	Exactness of data doubtful
—	Element absent	R	Recent development
Blank	Information lacking	*	Indicates that a note to the element is appended at the end of the list

SOURCES AND COLUMN ABBREVIATIONS

The sources for the data in both the list and the notes to the list, and the abbreviations at the heads of columns, are as follows:

13 T: Composite picture of cult of thirteen tribes visited by La Barre and Schultes, mostly in Oklahoma (Kickapoo, Kiowa, Quapaw, Shawnee, Wichita, Caddo, Comanche, Delaware, Osage, Oto, Pawnee, Ponca, Southern Cheyenne). Richard Evans Schultes, Peyote and Plants used in the Peyote Ceremony, HU-BML 4:127–152, 1937, with additions made on list by La Barre, 1938.

K-A: Kiowa-Apache. List filled in and notes supplied by J. Gilbert McAllister from information obtained during ethnographic field work performed 1933–1934 (eleven months) under the sponsorship of the University of Chicago.

Kio: Kiowa. List filled in and notes supplied by Weston La Barre. When returning the list La Barre wrote, "I believe that in peyotism tribal affiliation in this inter-tribal religion is far less important than leadership, i.e., what the particular leader's 'way' is, and from what leader he got his meeting." La Barre did field work in Oklahoma under the auspices of the Laboratory of Anthropology (1935), Yale University, and the American Museum of Natural History.

Com: Comanche in Oklahoma. List filled in and notes supplied by E. Adamson Hoebel.

Kic: Kickapoo in the vicinity of McLoud, Oklahoma. List filled in and notes supplied by John A. Noon, who attended a meeting during the summer of 1932. The Kickapoo leaders recognized that they "followed the Kiowa-Comanche 'way'."

Ab S: Absentee Shawnee of central Oklahoma. List filled in and notes supplied by Erminie W. Voegelin. Meeting attended in 1933. Voegelin reports three forms of the cult among the Absentee: (1) The Kiowa-Comanche form (the form which my list records); said to have been introduced about 1900 from the Kickapoo, who learned it from the Comanche; is the most popular form. (2) Caddo-Delaware variant of the "Wilson way," conducted by Ernest Spybuck. (3) Yuchi "way," conducted by Panther; considered by Voegelin's informants to be distinct from the Kiowa-Comanche version, yet probably only slightly variant. Membership in these forms of the cult does not interfere with participation in older Shawnee religious beliefs and ceremonies. The "Cherokee" or "Loyal" Shawnee in northeastern Oklahoma, however, take peyote "according to the Bible way . . . like those Ioways," which is La Barre's Oto "Christianized" version, and this does teach complete withdrawal from older native ceremonies.

De 1: Kiowa-Comanche type cult among the Delaware. List filled in by James C. Webber (a Delaware informant recommended by Dr. Frank Speck) and supplemented by Petrullo's published account, also principally from Webber.

De 2: "Wilson way" among the Delaware (La Barre's Caddo-Delaware). Abstracted from Petrullo's book, with additional notes supplied by James C. Webber. The list does not adequately bring out the degree of divergence which the cult has attained, which could only be done by devising a list based on the "Wilson way." The altar is greatly changed from the Kiowa-Comanche prototype and at times becomes extremely elaborate (see Petrullo, pls. 3–6).

Win: Winnebago of Nebraska. This is apparently a variant of the "Wilson way," although Alexis A. Praus, who filled in the list and supplied the notes, did not designate it as such. Praus attended

[*] Data for the Ute and Washo–Northern Paiute lists obtained in the field, and additional data on the cults of the Tarahumara, Tepehuan, Lipan Apache, Mescalero Apache, Kiowa, Oto, Delaware, Omaha, Iowa, Arapaho, Winnebago, and Taos from published literature, are part of my Ute Peyotism which has been accepted for publication by Anthropos.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20

a meeting in 1939, "sponsored by two Winnebago women ... 'to thank Jesus' for their recovery from a recent sickness." A visiting Ogalala Sioux was chief drummer.

No C: Northern Cheyenne of Montana. List filled in and notes supplied by E. Adamson Hoebel.

Cr 1, Cr 2: Montana Crow. Lists filled in and notes furnished by Fred Voget, of Yale University, in the course of ethnographic field work in 1939. Data on Cr 1 were supplied by a lay member; on Cr 2 by the Crow secretary of the Montana Branch of the Native American Church.

WRS: Wind River Shoshone. List filled in and notes supplied by D. Shimkin from observation and inquiry in the course of ethnographic field work, sponsored by the University of California, in Wyoming in 1939.

Ute: Ute of Utah and Colorado. Observation and inquiry by the author in 1937–1938 when doing field work sponsored by the University of California.

Gos: Goshute of Ibapah, Utah. List filled in and notes supplied by Carling Malouf, who attended a "tipi way" (Kiowa-Comanche) meeting in 1939 and talked with Arthur Johnson, an official in the cult. Goshute Indians make trips to Oklahoma. Before the "tipi way" was introduced, the Goshute practiced the old "Ute way" or "Sioux way," but members in either cult will visit meetings of the other. R. V. Chamberlain in conversation states that the Goshute used peyote at the time he made his ethnobotanical study among them in 1910, but the Indians say the ritual came to them from the Ute about 1920. Malouf's information was supplemented by an official "Program of the Native American Church" procured by A. L. Robertson while he was subagent at Ibapah and sent to me (see note 26a).

W-P: Washo-Northern Paiute. Observation and inquiry by the author in 1938. Field work sponsored by the University of California.

Taos: Taos of New Mexico. List abstracted from published accounts: Edward S. Curtis, The North American Indian, 16:53–59, 1926; and Elsie Clews Parsons, Taos Pueblo, GSA 2:64–66, 1936.